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The ✓ Chronicle of the London
Missionary Society



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THE

Missionary Magazine

AND

CHRONICLE.

CHINA.

ARRIVAL OF DR. LOCKHART AT SHANGHAE.

WE are happy to announce that our esteemed and devoted friend, Dr. Lockhart, after visiting *Singapore*, *Hong Kong*, and *Canton* on the service of the Society, arrived in health and safety at *Shanghai* in the beginning of August. After a short stay in that city he intended to proceed northward, and expected to obtain from the British Ambassador, passports to *Pekin*, where he indulged the hope of establishing a Missionary hospital. Should his expectation be realized, he will be the first *Protestant* Missionary that has ever been permitted to labour in the capital of China; and, ere long, he will be joined by one or more fellow-labourers, who, under the Divine blessing, may become the fathers and founders of a Christian Church among the multitudinous population of that city.

HAN KOW.

IN our Magazine for September we had the pleasure of inserting a letter from the Rev. Joseph Edkins, reporting the commencement of his Missionary labours in TIEN-TSIN, a city said to contain a population of HALF A MILLION. We have now the additional gratification of presenting our readers with a letter from the Rev. Griffith John, who, in company with the Rev. Robert Wilson, has commenced operations in the city of HAN Kow. Han Kow was formerly the great emporium of trade for the empire, and although it has suffered much from intestine war, it will be seen from the letter of Mr. John that the population is yet very large, and the spirit of the people active and enterprising. Our Brethren were about to commence direct Missionary labour, and they do not appear to apprehend any serious obstruction, either from the authorities or from the people. We hope that their next communication will report the actual commencement

of direct Missionary effort, and should they happily establish a strong Mission at HAN KOW, it will become the means of extending the Gospel in the interior provinces of the empire.

“Han Kow, July 13th, 1861.

“MY DEAR BROTHER,—Yours came to hand yesterday. I am much obliged for its every expression of sympathy and encouragement. Surrounded by so many adverse influences, the Missionary needs an occasional epistle of this stamp to help him on. I am glad to learn your views of the rebel movement. I think your fears and hopes are well founded. There is much in it to encourage on the one hand, and to discourage on the other. I endeavoured to give both sides as fairly as I could in my Journal. I see I am quoted by the pro and anti-rebel parties in corroboration of their respective views. This I knew would be the case. A faithful report could not but supply materials for both praise and censure. I have not ceased to hope concerning this remarkable revolution, though I confess it is with much fear and trembling. Let us pray earnestly that their errors may speedily die, but the truth live and continue to give life.

“It rejoices my heart to learn that the financial state of the Society is so satisfactory. In the present crisis, we want both money and men. Wide doors are opening in every direction for the introduction of the Gospel of peace. Let the churches open their purses and young men their hearts, and, with the benign influences of the Holy Spirit, the heathen world will become Christ's.

“From this you will learn that I am now at Han Kow; which is 729 geographical miles from Shanghae. Mr. Wilson and myself left the latter place on the 9th ult. and arrived here on the 21st. On the whole, I am highly delighted with the truly magnificent sphere of labour which this splendid river, the Yang-tsi, opens up to the Christian Church. The river itself presents a very remarkable aspect just now. From Nanking to Han Kow it has overflowed its banks, and all the low country is inundated. Where, in ordinary times, it is confined to a channel of a mile or a mile and a half, it spreads out now from ten to fifteen miles. At some places it loses itself completely in the embraces of the horizon. Often we seemed to be sailing in a great inland sea. Many villages of mud and straw houses have been swept away. Sometimes the tops of trees and the roofs of these miserable huts are to be seen just peeping out of their watery grave. The current also, at this time of the year, is at some places fearfully strong.

“The water commences to rise at the end of the fourth or beginning of the fifth moon, and subsides in the seventh. It rises annually from thirty to thirty-five feet. Twelve years ago it rose from twelve to fifteen feet higher than its present level. Then the whole of Han Kow itself was under water for days. Many were drowned and much property destroyed. Most of the population lived in the upper stories, and carried on communication with each other by boats. Happily such visitations are very rare. We passed several towns and cities—some in the hands of the Imperialists and some in the hands of the rebels—but called only at Kiú Kiang, one of the three ports that have been recently opened on the Yang-tsi. The city itself is very beautifully situated, but its present condition is very sad. There is only one street worthy of the name: on each side it is a complete wilderness. The Imperialists have been in possession of it for some years, but have done nothing towards restoring it to its primitive state. The reason for this is, the

proximity of the insurgents. For the same reason Chin Kiang is in precisely the same condition. Everybody sees this, and is satisfied that it is sufficient to account for the fact. Strange to say, however, very few will allow that the same plea is sufficient to account for the fact that the rebels cannot establish order in the vicinity of the Imperialists. In the city of Kiú Kiang there is a large number of Hú nan soldiers. These men are not paid by the Mandarins, and therefore are their own masters. The other day a large body of them passed through this place. I called on some of the military officers; one of them told me that he was truly sorry that they had to pass through the place at all, because they might insult or injure foreigners. I told him that he had no need to fear as long as he kept them in subjection. 'But,' said he, 'that is the very thing we cannot do. They go about the streets and kick everything upside down; they enter shops and take things without paying for them, or pay just what they like, and the best thing we can do is to connive at the whole affair. As long as they confine their freaks to the natives, it matters not; but should they excite the ire of foreigners it would be a serious matter.' Such are the best soldiers of whom the Imperialists in this part of the country can boast.

"Some parts of the river between Kiú Kiang and Han Kow are very fine. Some of the hills, which are principally limestone and the new red, are beautifully terraced to the very summits. Here and there they are converted into nurseries of pine and fir. Were these trees allowed to reach maturity, they would add greatly to the sublimity of the scenery. As it is, these spots are such as cannot but inspire the poet with some of his sublimest and profoundest thoughts. We reached Han Kow about eleven P.M. It was a beautiful moonlight night. All along the walls of the U Chang, and on the top of the Han Yang hill, hundreds of lanterns were hung to frighten the rebels. Afterwards I learnt that these are lit every night by a coolie, and that there are no soldiers to man them, as I had supposed. At least such is the case on the Han Yang hill. U Chang, Han Kow, and a part of Han Yang, as they lie there bathed in the soft light of the moon, presented a spectacle not soon to be forgotten. Much had I heard and read of this great emporium of China, and many a time had I longed to visit it, even in its fallen condition.

"On the following morning we ascended the Han Yang hill, from which we had a splendid view of the cities of U Chang and Han Yang, and the town of Han Kow. Han Kow is itself a dead flat, and at present completely surrounded by water. The town forms a rectangle, the Yang-tsi forming one side, and the river Han the other. I am told by the natives that the principal street, which runs along the banks of these two rivers, was in former times from ten to twelve miles in length. The shops are high, deep, and wide. The population is large, even now; there is a vast amount of life about the place. It reminds one of Sú cheu and Han cheu. It must have been a magnificent place in the days of its glory. The people lament and sigh whenever a comparison is instituted between the present and the past. Its population was about a million and a half. Its shops, storehouses, temples, etc., were proverbial for their grandeur and beauty. The representatives of the eighteen provinces met here by hundreds and thousands; and the products of the empire were to be found in the markets of Han Kow. The rebels have visited it four times. At the first three the people were not molested, and property was respected. On the fourth occasion the people, compelled by the Mandarins, offered resistance. The consequence was fearful. The whole place was converted into a burning heap. Such is the report of the natives. Such, however, is the inherent vitality of the

place, that it presents the appearance of quite a flourishing mart now, and would within a year, were peace and security restored, regain its pristine glory.

“Han Yang is at present of no importance whatever. U Chang, the capital of the province, is very prettily situated. Its walls are reported to be ten miles in circumference. The population in former times was very large—seven or eight hundred thousand. I have seen but few places in China that I should like to reside in better than in this city. I hope Missionaries will be able to settle down here ere long. It is at present under martial law; and as such it would be difficult to obtain permission to reside within the walls. But the day is not far distant when these obstructions shall be removed. We have the Chinese applied the terms ‘*centre of the Empire*,’ and ‘*the heart of the Empire*,’ to Han Kow. Give peace to the empire, and it will justify our highest expectations. In a Missionary point of view it rises up before my vision in magnificent grandeur. From this point the Missionary can penetrate the whole empire with ease. I have come here in company with my highly esteemed friend, Mr. Wilson, with the view of seeing what can and ought to be done in reference to this place. We are convinced that the London Missionary Society ought to take it up at once. We have rented a house, and hope in a fortnight or thereabouts to open the doors for daily preaching. We have been preaching and distributing books about the streets. The preaching is generally listened to attentively, and the books read eagerly and thankfully. The *people* are remarkably lively, much more so than I have found them at any of the towns and cities in the vicinity of Shanghai.

“In a month or two I shall have the pleasure of meeting Dr. Lockhart, when I shall learn what are the wishes of the Directors. If it be their will to establish a Mission here, I shall be greatly rejoiced; if I am requested to proceed to some other part of the field, I am ready to obey. I must now bring this to a close, as the steamer will leave soon. Hoping you are well, I am, yours very truly,

“Rev. E. PROUT.”

(Signed) “GRIFFITH JOHN.”

DEATH OF THE EMPEROR OF CHINA.

SINCE the date of the foregoing letters, intelligence has been received, through St. Petersburg, of the death of the Emperor of China. What precise effect this solemn event may produce upon the political interests of the empire it is impossible to conjecture, but it can scarcely fail to add to the complications which already exist, and which will render the establishment of any central authority difficult, if not impossible. But the division of the empire, should such result follow, need not awaken serious apprehension, as it would probably conduce to the firmer establishment and wider extension of civil and religious liberty, and, in that case, must greatly facilitate the labours of all Christian Missionaries.

It behoves us to wait in faith and patience, and to rejoice in the assurance that the God whom we seek to serve and honour, will over-rule all the events that have occurred, or that may hereafter transpire in the history of this wonderful people, rendering them subservient to the establishment of that universal kingdom which He has promised to His Son, as the Saviour of the world and the Sovereign of His Church.

INTERIOR OF SOUTH AFRICA.

THE LATE DISASTROUS ATTEMPT TO ESTABLISH A MISSION AMONG THE
MAKOLOLO, ON THE NORTH OF THE ZAMBESI.

IN the Society's last Annual Report, it was stated that the Directors had reason to expect that the Rev. Roger Price would accompany the two orphan children of the lamented Mr. and Mrs. Helmore to Cape Town; and further, that he had been encouraged to come with them to England. The Directors judged that after the laborious and painful scenes through which he had passed, and the heavy bereavements he had suffered in the loss of his wife and child, his health and spirits needed relaxation, and that a visit to his native land would prove not only beneficial to himself, but also truly gratifying to the friends of the Society, and useful to its interests. But Mr. Price, after mature deliberation on the proposal of the Directors, while deeply sensible of their kindness, decided that his course of duty led him back to the Interior, and he left Cape Town on his way to the Kuruman on the 19th August last. During his stay in Cape Town, Mr. Price attended public meetings, at which he gave, somewhat in detail, very interesting though mournful accounts of what he had seen and suffered in the late unsuccessful attempt to establish the Mission among the Makololo. The leading facts have already been given to the friends of the Society in the letters of Mr. Price and his colleague, Mr. McKenzie, which were embodied in the Annual Report; but we insert from the "*South African Advertiser and Mail*," of July 31st and August 7th, the following extracts from the address of Mr. Price at one of these Meetings, and also an article communicated by him to that journal, which we are sure will be read both by the friends of humanity and Christian Missions with the deepest interest.

SUFFERINGS OF THE MISSIONARY TRAVELLERS FROM WANT OF WATER.

"Beyond the river Zouga," said Mr. Price, "for a distance of 150 miles, we travelled comfortably, there being water pretty regularly; but when we came to that place which you can see on Livingstone's map is called Kama-Kama, our troubles began; for you must bear in mind that from that place to the country of the Makololo (some 300 miles) there is not a drop of water you can depend on—not a single fountain; and you can only hope for rains to fall to enable you to proceed through. From a place beyond Kama-Kama, we started with two Bushmen guides. These Bushmen, however, for some reasons ran away in the night, and left us, and we had to proceed as well as we could. We went on for three days, and then we found that we could scarcely proceed further, for our oxen were getting tired and exhausted with thirst. The country was dry as it could be; the beds of former pools where rain had gathered were as dry as the table now before me. Under these circumstances, what were we to do? We gathered ourselves together and sought advice and counsel from Almighty God; and the only conclusion to which we could come was, that we must turn back with our waggons to the last place of water. There were many incidents, hard to witness and still harder to bear, which happened as we had to go all the way back. One day I

remember Mr. and Mrs. Helmore came to sit in front of our waggon, consulting with us as to what we should do. My dear brother Helmore, reaching to a small drop of water which was spilt on the chest, said: 'Will you allow me that drop of water? I am so thirsty.' Of course I was happy to be able to give him as much as he could drink. But you may well imagine the amount of suffering an Englishman must have endured to make such a request in such circumstances. We went back day by day, to find the spots where formerly we had seen water, now perfectly dry; and even when we got to the last pool, the water was dry also! But such was our state of thirst that we entered into the mud and endeavoured to make the best of that. Our oxen were by that time quite tired out and exhausted, but we had to send them still further back, in the hope of getting water at last. On every side we searched, and travelled as far as twenty miles away from where our waggons were, to look for it. I have seen these two children (the late Mr. Helmore's) who are now present at this meeting, lying down quite feverish, calling for water day after day, and their mother lying on the ground, not having done much more than tasted a drop of water perhaps for days herself, but putting away a spoonful for each of the children for the emergencies of the next morning. We had to send our oxen all the way back to Kama-Kama; and even where we were, our last drop of water I saw drawn, and we were sending for our oxen to go still further back, when, to our inexpressible joy, a fine shower of rain fell, which continued for some time, and we were enabled to proceed on our journey."

SLAVE TRAFFIC IN THE INTERIOR.

Our readers will, we doubt not, feel equal astonishment and regret at the following information communicated by the Rev. R. Price, and inserted in the "South African Advertiser and Mail," of the 7th August:—

"It will be remembered that in Dr. Livingstone's 'Missionary Travels,' mention is made of certain slave-dealers from the western coast, who, at the time of the Doctor's first visit to the country of the Makololo, had for the first time visited that tribe, and had begun to carry on trade with the Makololo in slaves; but, hearing of Dr. Livingstone's approach, they at once left the country. Very little has been heard of these Mambari (for so they are called) from that day to this. Let it not be supposed, however, that these humanity-mongers have ceased visiting the Makololo country. At the time of the Doctor's first visit to Linyanti, slave-dealing there was in an incipient stage—now human beings are among the staple commodities of that part of the country. Then the Mambari fled when they heard of the approach of an Englishman, now they are among the first to come and see you on your arrival among the Makololo. When we arrived in Linyanti in February 1860, we found a party of Mambari there, and who had been there for some time. From these, I suppose, the Makololo must have heard such things as the following, which they told us: that the Nyake, *i. e.*, the Doctor, had no longer come to teach them, but to govern their country; that many of the men whom the Doctor had taken away with him were dead, &c. These men did not hesitate to come to us to try and purchase files to mend the Makololo's guns. These Mambari, unlike English traders, deliver everything they have to the king, and he receives them as his guests, and, as time is of little value to them, they live with the king and his people, making clothes for them, mending guns, &c., until they have collected a pretty

good quantity of ivory and slaves, and then they go away. Another party soon follows and does the same—so it was when I was there, and I can only testify to what I have seen. They bring, for barter, cloths of various descriptions, beads, ammunition, muskets such as they are, and many other articles, such as the natives desire. I have seen in the king's house a mirror at the least three feet long and nearly as broad. Horses also they bring—in fact almost everything that the natives wish.

“Soon after our arrival at Linyanti, one of the Makololo happened one day to be standing near my waggon. ‘Ah,’ says he, looking at my waggon chain, ‘that is just like that with which the Mambari make fast our children.’

“These Mambari are not idle while they are among the Makololo, but do all they can to keep up a spirit of war; for it is with the help of the Makololo, who ever and anon send out commandos against some of the poorer tribes, that they are able to get slaves. One morning I had occasion to go to see Sekeletu; I found him and several of his chief men in the king's court sitting over a pot of beer, almost insensible through drunkenness. Outside were immense crowds of people. Nearly all the young men of the town were dressed in tiger skins. Many had guns; the others had their shields, spears, and battle-axes, and were having a sham fight; at one time those armed with guns would run forward as if skirmishing, and would send a volley of powder into the midst of the ‘royal oxen,’ (as they are called). Then they would retreat, and another party would advance with their shields and spears, and all the while the women were dancing and shouting at the very top of their voices. These things began the previous evening, and continued without intermission throughout the night. In these manifestations the Mambari were the principal men. The native beer is not generally very intoxicating, unless taken in very large quantities. On that occasion, however, as I was told, the Mambari had put some stimulating and intoxicating stuff in their Boyalooa. It is natural to suppose that these Mambari would do all they could to keep out English people, and especially English Missionaries, and would use such arguments as these:—‘You see these white people profess to come from the Doctor: now you know that the Doctor took away a large number of your men a long time ago, and promised he would bring them back in a short time. Now more than four years have elapsed and you know nothing about them, except that many are dead. Your ivory also he took away, and promised he would bring you the white man's things in return. These things are not forthcoming, and depend upon it these white men who say they came from the Doctor, come for a similar purpose; and therefore, if you are wise, do away with them, and get what you can out of them.’ I, therefore, attribute a great deal of the ill feeling and cruel treatment of the Makololo to the influence of the Mambari.

“But this is not all. There is slavery much nearer our own borders, and carried on by people who called themselves Christians, or at least belong to a Christian community. At Latlakani, about the beginning of October 1859, I fell in with an individual by the name of Mr. B., who, I suppose, would call himself an English gentleman. I happened to pay Mr. B. a visit at his waggon, and, entering into conversation about trade in the interior, he spoke very warmly of the success which he had met in trading with the black tribes, and referred more especially to the trade he had carried on on the river Zouga and in the neighbourhood of the lake, a considerable part of which consisted in *human beings*. Pointing to a certain lad, he said, ‘That is one I got from Sechulatelic:’ calling to another, he said, ‘Adonis, come here.’

Then placing his hand on the child's stomach, he said, 'Aha, you have been having something to eat.' Then showing me his fine white teeth, his sharp black eyes, and his well-formed features, he said, 'A fine fellow that, eh! My Hottentot picked him up for an old musket. I'll be bound to say he'll get a fine salted horse for him among the Boers. When I left the Zouga,' said he, 'I had two fine girls. As they had been with me for some days, I thought I might venture to let them loose. The consequence was, that the night before last, soon after leaving 'Nchokotsa, being dark, the young rogues ran away, and I have never seen them since. The fact was, they were a little too old and wide awake; another time I shall take care to get them younger.' These facts are what came under my own notice, and for which I can vouch. On very good authority I have heard that such things are of common occurrence. It is quite a common thing for republican Boers to go into the interior to hunt, and return, each having a number of slaves. Oh, that the time speedily may come, when men shall no longer enslave their fellow-men, but shall rather strive to give them the knowledge of the truth as it is in Christ, in whom all who put their trust in Him are brethren.

"ROGER PRICE."

CAPE TOWN.

CHRISTIAN GENEROSITY AND ITS REWARD.

At one of the meetings to which we have referred in the preceding article, the Rev. Wm. Thompson, of Cape Town, having by his side the two surviving children of the lamented Helmore, communicated the following interesting statement as an encouragement to the exercise of Christian benevolence towards Missionaries and their little ones.

"I may mention an incident in connection with these dear children, which, trivial as it appeared at the time of its occurrence, is now, to my own mind, most interesting and affecting. When their beloved parents, with the other dear Brethren and Sisters, were in Cape Town, preparing for entering upon the Mission to the Makololo, which has ended so disastrously, I went to Captain Murison, a member of my congregation, and said: 'We have spent so much money in procuring the necessary outfit and supplies for these new Missions on the Zambesi, that we are afraid to lay out more; and yet there are four dear children of the Helmore's about to accompany their parents, proceeding on our work, who ought to have a few canisters of preserved meats for their special use, in the event of any necessity arising for it on their long journey. What can you give me for them?' My generous friend with great cheerfulness gave me a case of portable soups and preserved meats for the exclusive use of the dear children, over and above the provision which had been otherwise made for them. When I mentioned to Mr. and Mrs. Helmore what had been done, they expressed themselves in terms of warm gratitude, and took charge of the case for their dear children's benefit. The other day at our table, on Mrs. Thompson alluding to the circumstance, Mr. Price said: 'Do you know that those soups were

probably the means of saving the lives of these dear children, and of relieving the others? When they were in the desert without water, or with so little that they could not cook food, and suffering so intensely from thirst that they were not able to eat dry biscuit, these soups sustained life until a supply of water came to hand.' This morning, taking dear little Willy with me, one of the two survivors of a family of six who had suffered so much between the Zonga and the Chobé, I called on Captain Murison, and, recalling to his memory this almost forgotten act of kindness, I was privileged to tell him how opportune and valuable his gift became 'in a dry and thirsty land, where no water is.' For, in the strikingly appropriate language of the prophet, 'They came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.' Surely it was not without high purpose that the words were written: 'And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.' Even now, how rich the satisfaction of alleviating a mother's anxiety, or her children's sufferings, if not of saving their lives! And yet, opportunities of doing this in connection with Christian Missions are not of infrequent occurrence. Let this stimulate and encourage the generous-hearted to whom God, in His providence, has given the means of showing their substantial sympathy with the 'Messengers of the Churches' to heathen lands."

ARRIVAL IN ENGLAND OF THE ORPHAN CHILDREN OF THE LATE MR. AND MRS. HELMORE.

WE are happy to have to inform the friends of the Society that the two surviving children of our late beloved friends, Mr. and Mrs. Helmore, safely arrived at Southampton in the mail steamer, "Dane," on Saturday the 28th September. During the voyage they were under the care of Christian friends, who rendered them every proof of kindness and affection, and they arrived in England in merciful circumstances of health and comfort.

The entire family, consisting of four daughters and one son, will receive the special and affectionate consideration and care of the Directors, as well as that of their immediate relatives; and we trust that, under the Divine guidance and blessing, they may, after receiving a course of sound education, be found qualified to fill useful positions in society, and, above all, that they may become humble and devoted disciples of that Saviour, in whose service the lives of their honoured parents were sacrificed.

MISSIONARY ITINERANCY IN BENGAL.

IN the course of last cold season, the most favourable for travelling in India, the Rev. James Bradbury, of Berhampore, undertook a Missionary tour in the districts of Moorsshedabad and Birbham, of which the particulars are given in the following Journal. From the facts recorded, it will be seen that while ignorance and superstition still prevail to a lamentable extent, there is a growing disposition on the part of many of the natives to admit the claims of Christianity. Among the incidents of more special interest referred to by Mr. Bradbury, is the fact that numbers of intelligent and educated young natives, who, under the training of Missionaries, have been led to abandon heathenism, are now, in pursuit of their various avocations, scattered over the country, and thus removed from any direct Christian influence. With our Missionary, we earnestly hope that some plan may be devised for retaining an influence over the minds of these young men, and for turning their talents to a salutary account. But, the highly encouraging and novel circumstance is also noted by Mr. B., namely, that, among natives high in position and influence, there is a growing desire evinced *to extend the benefits of education to the female part of the population.*

PREACHING AT VARIOUS ENCAMPMENTS.

"The period between the 19th of December and the 12th of February was devoted to itinerating labours. On leaving Berhampore we crossed the Bhagiroti at Radha ghat, and proceeded south-westward in the direction of Kandi, where we encamped thirteen days. Our stay was longer than usual, owing to the annual fair being then held, in which we had large and attentive congregations every day.

"This mela (or fair) like others, has a secular and religious character. It contains every article which natives require, so that many visit it to make provision for their household wants, others attend for amusement or pleasure, and more than a few revel in gross iniquity, but some go depressed with the burden of sin, and in the hope of obtaining salvation.

"From Kandi we proceeded to Pouch Thopee. The village is large, and stands in the centre of many others; but for a distance of three miles there was no cart-road to it, and it had to be reached by crossing ploughed fields, ditches, and pools; and getting over these last three miles occupied four hours. We made eight encampments at an average distance from each other of eleven miles, and the period of our stay, which was regulated by circumstances, varied from four to thirteen days. We preached in all the surrounding villages several times, and our congregations were large or small, according to the denseness or thinness of the population.

FAVOURABLE DISPOSITION OF THE PEOPLE.

"The people generally heard us in a favourable spirit, and some manifested a strong desire to become acquainted with the sacred Scriptures; acknowledged they had no faith in their own religion, because it was contradictory; that the gods were vile, and examples of every crime, and therefore unworthy of the solemnities of

worship. Sometimes they said, 'We know more respecting their wickedness than you can tell us; say no more about them, but rather speak to us concerning the Christian religion, your own sacred writings, the character of your God, and the manner in which he requires to be served.' In several villages we found nearly all the people of one mind as to the falsity of Hindooism; the common arguments for the Shastres being inspired they did not urge, and admitted them to be frivolous, but mentioned the foretelling of eclipses as a proof of their books being divine; when, however, it was explained how eclipses were foretold, and that this knowledge had no connection with religion, they appeared to be satisfied, and listened attentively to an exposition of Christian doctrines. Not knowing the object for which we had visited them, the people in some villages were at first afraid, and kept in their houses, but gradually one after another came to us, and in the course of half an hour nearly every person in the place was present. Reluctance to receive Christian books was occasionally manifested, but after a little conversation it disappeared, and was succeeded by great eagerness to obtain them.

AN OBSTINATE OPPOSER.

"In the village of Manikdee, one man, however, showed an indisposition to hear, which we had great difficulty to overcome. He said, 'Whatever you advance in favour of the Christian religion, I shall not receive it, but shall still adhere to the religion of my ancestors.' When reminded that he was already far advanced in life, and it would be well to consider the matter carefully while time and opportunity were afforded him, he replied, 'I am aged, it is true, but I shall pass the evening of my days as I have passed the morning. With you, of course, is all truth, and we are all in error, and shall doubtless become wise by hearkening to your words; we are thankful for being privileged to receive your instructions: our forefathers were not so highly favoured.' This effusion of irony created uproarious laughter, but when it subsided we obtained a hearing, and on leaving the place, the old Brahmin himself, who had sat listening to every word that was said, though as dogged as ever, spoke to us with less asperity.

BELIEF IN DEMONIAL POSSESSION.

"On the 20th of January, in the village of Sonarundee, we saw two individuals who were believed to be possessed. That the bodies of human beings may be actually inhabited by ghosts, demons, and gods, is still a part of the native creed which but few have yet discarded. Tinkori, the son of Ramotonu, was one day wild in his talk, and his father asked 'Why are you thus?' The spirit from within spoke and said 'Give me a place here, and perform my worship, or next Tuesday all the males in the village shall die, and I will take away your son Tinkori.' Then the father, burning incense in honour of the spirit, said 'Tell us who you are; for if we do not know who you are, how can we perform the rites of your worship?' on which there came from the mouth of the possessed these words: 'I am Kali; next Tuesday before the dawn, take the sacred pitcher filled with water, and the mango twigs in it; place it at the south-eastern corner of the king's pool, which is situated in the western part of the village, and there I will reveal myself to you.' After hearing these words all the men and women of the village relinquished their work, and when we saw them had been six days waiting for the promised revelation. Tinkori was possessed two or three times a day, and while under the mysterious influence gave

utterance to dark sayings and trembled in every limb. Two days after Tinkori was possessed, Sarosote, a girl of about seventeen years of age, and whose father's name is Sam, was affected in a similar way. Her father visited Tinkori while under the influence of Kali, and inquired what he must do. The goddess spoke and said, 'Go and procure an exorcist, and he will cast out the spirit, and she will be well.'

SUPERSTITION EXPOSED, AND ITS VICTIMS RESTORED TO THEIR RIGHT MINDS.

"When we arrived, the village had been a week in a state of great excitement, during which period no work had been done; the people had given themselves up to music, dancing, drinking, and worshipping Kali. An awful fear of the vengeance of this terrible goddess seemed to fill every mind. We spoke to them respecting the apprehension under which they laboured, and told Tinkori and Sarosote it was exceedingly wicked to pretend to be possessed, and hoped that, when we came on the morrow, we should see no more of such foolery. Next day we went to the village and found the possessed restored to their right minds, and all the people following their usual avocations. As soon as we made our appearance, they informed us of the state of things, and gave expression to their thanks, saying they had lost much by refraining from labour so long, and should have lost more had it not been for our visit. They listened attentively to the Gospel, and the two or three among them that could read purchased Christian books.

INTELLIGENT YOUNG NATIVES, LATE STUDENTS IN MISSIONARY INSTITUTIONS, WHO HAVE RENOUNCED HINDOOISM, BUT WHO HAVE BEEN SINCE WITHDRAWN BY THEIR VARIOUS AVOCATIONS FROM CHRISTIAN INFLUENCE.

"While travelling, I annually meet persons who were formerly pupils of Missionary Seminaries in Calcutta and other localities. They have all renounced Hindooism, and many regard the Bible as a revelation from heaven; some daily peruse its pages and live under its hallowing influence. Whatever may be the method adopted for propagating the Gospel, it will be readily admitted that we should not lose sight of those who have been educated in its doctrines, when the avocations of life lead them to parts of the country distant from the metropolis, and near no Christian minister. Scattering them over the land may be one of those arrangements by which Providence intends to strengthen our Government and diffuse our faith; but in their present state are they capable of greatly aiding the designs contemplated by their dispersion, and must not the day of their usefulness be long deferred, if no means be employed to improve their condition? It often happens that they are ten, twenty, or thirty miles from a pious European or native, with whom they might have profitable intercourse, and be stimulated to attend to the work of mental, moral, and religious culture; and, entertaining opinions with which their unenlightened countrymen around them do not sympathize, they are almost completely isolated—alone in the midst of multitudes. Little correspondence is held with their school-fellows, or with the Missionaries who instructed them, of whom they always speak with esteem and often with affection. The consequence is, as might naturally be expected, some rather retrograde than advance in knowledge, others fall into sinful courses, a few struggle with the difficulties of their position, and, though cut off from the society of kindred minds, are kept by a Divine hand from the evils of the world. The influx of educated youths into the interior is yearly augmenting, several hundreds annually leave our colleges to enter on the duties of

life, and many of these depart for the country, where, among other positions, they occupy the following: clerks, record keepers, teachers and inspectors of schools, post-masters and post-office inspectors, superintendents of police, pleaders, subordinate magistrates, collectors and judges, merchants, stewards of estates, and landed proprietors. While it would be impossible for the conductors of each Institution to correspond with all their scholars that settle in the provinces, might not a committee of Christian gentlemen, composed of Europeans and natives, be formed to maintain a periodical intercourse with them? It has suggested itself to my own mind, that papers containing questions on all subjects, except those of a political character, might be circulated among them quarterly or half-yearly, soliciting them to give their opinions briefly, or at large, just as they felt disposed and able. In this way, much valuable information would be collected; but the amount of correct, varied, and well-digested intelligence thus obtained, however great, would be only a small recommendation of the measure, compared with the beneficial influence it would probably exert on the men themselves. Presenting an opportunity for the exercise of their talents, the monotony of their existence would be broken, much leisure which is now wasted be well spent, and contribute, by the blessing of God, not only to their intellectual and moral progress, but to the advancement of the welfare of their souls. Impregnated with the spirit of the Gospel, the good they would be enabled to do in the diversified spheres in which Providence has placed them would be very great, and perhaps far exceed what is accomplished by the labours of a hundred Missionaries.

A GROWING DESIRE AMONG THE NATIVE GENTRY TO PROMOTE FEMALE
EDUCATION.

“More correct views about the position which women ought to occupy in society are gradually being formed by Hindoo gentlemen. An interesting proof of this, which came under our notice, I may here mention. A landed proprietor who visited us while encamped on one of his estates, and who, in conjunction with others, has formed a flourishing boys’ school, is anxious to establish a female school, and asked me to inquire for a Christian teacher; he wished her to be a Christian. He would provide a school-house, and give twenty rupees a month himself towards her salary: he did not think the other gentlemen of the place would contribute much, but might render a little pecuniary aid. When the advisableness of the teacher being a married person was pointed out, and he was asked if he would have any objection to her husband being a catechist and labouring in that and the surrounding villages as a preacher of the Gospel, he replied, none whatever, but should be glad if such a person would come and live among them. ‘Fifty girls,’ he said, ‘could be obtained at once for the school, and more in the course of time, for he and other residents of the place were very desirous of having their daughters educated.’ He traced most of the evils which have befallen his countrymen to ignorance and immorality, and thought there was material in them to make an excellent people, if instructed and freed from the trammels of superstition. I informed him that we were in want of a female teacher at Berhampore, that the same want was experienced at several other stations, and therefore did not think a suitable person could be obtained for his village; but still he begged that I would inquire, for, in his opinion, no real improvement could take place, no reforms of any importance be effected, while the mental and moral culture of their wives and daughters was neglected. Though

this presents a dark view of the condition of native women, it is, doubtless, a correct one. Of the ignorance and immorality which pervade most Hindoo homes it is difficult to form an adequate conception, and not till the light and purity of the Gospel penetrate those homes will there be any real change for the better in male society. Men who are indifferent to the degraded state of their mothers, sisters, wives, and daughters, will never have the spirit of reformers, and the essays they may write, and the speeches they may make on the subject of civilization, will prove them to be only well-instructed hypocrites.

CONCLUDING REMARKS.

“Nearly everywhere the people were courteous, and paid us all those little attentions which betoken a spirit of kindness. As soon as we made our appearance, seats were furnished, and varied according to the circumstances of the owners, being chairs, stools, rice-mortars, mats or grain-bags. Their manner of listening to the Gospel, the questions asked respecting its doctrines, laws, and worship, and the way in which tracts and portions of the Bible were received and read, would have led us to infer that many were really concerned about the state of their souls, and anxious to obtain salvation; but past experience enabled us to avoid the error of drawing hasty conclusions. To be favoured, however, in almost every part of the land, with congregations that listen with more or less interest to the tale of the cross, and treat the messengers of the Gospel with courtesy and kindness, is encouraging, and a call to the Church to augment the number of her agents. Vast tracts of country, containing several millions of souls, owing to the paucity of labourers can be visited only now and then, and many thousands, it is to be feared, leave the world without having had a single opportunity of learning the way to heaven. Were we to follow the indications of Providence, and suitably occupy the fields opened for the free exercise of Christian effort, we might more reasonably hope that the success which we desire would be given us; but while the number of Missionaries is very inadequate to the work to be done, we ought not to be surprised if we reap as we sow, sparingly.”

MADAGASCAR.

DEATH OF THE QUEEN AND ACCESSION OF HER SON TO THE THRONE.

Communicated by the REV. WM. ELLIS.

THE death of the Queen of Madagascar and the accession of her Son, though not yet announced by the Malagasy Government, does not seem to admit of doubt. These events will necessarily produce great changes in the condition of the people and their future relations with other countries. So far as the sentiments of the present sovereign respecting other countries are known, they resemble those of his father, Radama. He will open his ports to free trade with all nations, and seek to maintain friendly relations with foreign powers; but there is every reason to believe that he would decline the support of any government, if he had the slightest reason to suppose that it would confer any right to interfere with his supreme and independent sovereignty in Madagascar.

With respect to Madagascar itself, the past history of the present king warrants the conclusion that he will favour the development of the resources of the country and the advancement of civilization among the people; and that, being himself a Christian, he will encourage the extension of Christianity throughout the island. There is no reason whatever to believe that he has become a Roman Catholic, for the latest communications from the island convey decisive evidence to the contrary.

The following letter from an intelligent Christian Native at the capital, cannot fail to confirm in the minds of our readers the sentiments of Mr. Ellis.

“Antananarivo, June 27th, 1861.

“TO MR. ELLIS AND ALL OUR FRIENDS.

“Blessed be Jehovah, God the Father of our Lord Jesus Christ, who has preserved us unto this day; for from God does all mercy come, which we obtain through His love towards us.

“Although the distance by sea is great between us, it is as though it was even near for us to look upon each other. (Luke x. 21—18, 27.) Therefore we can talk with one another, and this increases our gratitude.

“Pray to the Lord for us, simple children, that He would give us power and strength to endure this affliction, and that He would pardon our transgressions which we commit in His presence, and that we may be remembered among His chosen people (John xv. 16); and that the darkness of the land may close (1 Tim. ii. 1—6).

“Pray, dear Sir, that the blessing of Jesus Christ may be with us, and with you, and that we may be helped to receive the exhortation given by you to us, and to endure the affliction that is so severe. May we have love and courage during our lifetime upon earth (Rom. v. 8—11), and may the God of peace quickly subdue the work of Satan, and advance the knowledge of the people respecting Jesus Christ (2 Cor. ix. 10; x. 45).

“The distress of the people here is increasing daily, for they are in darkness, and have no knowledge. The country is not tranquil. There is much war with the enemy, so that they are hated, and hating one another. Therefore we say, pray to God that light may spread among us, the people of Madagascar. Let us ask the God of mercy that darkness may be scattered from the land of Madagascar; and perhaps while we both are alive we shall see your face, and shake hands with you, dear Sir; and even though we be not permitted to see one another in this life, may God help us to meet in the great salvation that was accomplished by our Lord Jesus Christ, to increase our gratitude and praise (Luke xxiii. 43; 1 Cor. xx. 56, 57).

“With respect to the Royal Prince, indeed, dear Sir, it causes us to rejoice and bless God that he supports and makes the people of God strong to bear the affliction and trouble in Madagascar. Yes, what he has done, he has done by the help of God, and we therefore bless the Most High on that account (Matt. xvi. 17); and not towards the Christians alone does he show kindness, but to the people in general, when he can. And when any evil thing or calamity overtakes a man, he protects him from being reported, if he can do it. And also when any one wishes

to talk with him, and shake hands with him, he does it in a friendly manner with all. This comes from the mercy of God.

"The blind woman whose name was Rabodomanana spoke, saying, 'May God be blessed, who made my ear to hear the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."' May God be blessed for sending the white men to tell these words to the people of Madagascar, that their ears might hear, though my eyes have not seen the messengers.'

"She had been for a long time blind, and in the year 1831 the people spoke of the nature of God, and the nature of man, and of God's mercy in giving His Son. This was the conversation of the people that knew her, before the forbidding of Christianity and the word of God in Madagascar; and when the prohibition came, she was blessed of God, for she would not let that word depart from her mouth, saying also, 'He is at the right hand of the Father in heaven, asking God to bless us, for He always maketh intercession for us.' She continued during her life, though both in trouble and blind, according to what I have said to you since you were at Antananarivo.

"And may you all, dear friends, live and be happy in love and holy salvation. And I send this letter to shake hands with you, dear Sir, saith Noah Rainibekoto and his companions.

"Please to send books for explaining the Bible, &c.; and a telescope, if it can be done, Sir; and send me a letter, dear Sir, to tell of them."

We are happy in being able to state that the Rev. D. Griffiths, for many years a Missionary labourer in Madagascar, has also received letters from the Native Christians, of the same date and of similar import in relation to the character of the present king, as the above communication addressed to Mr. Ellis.

DEATH OF THE REV. THOMAS BOAZ, LL.D.

THROUGHOUT the greater part of his useful career of four-and-twenty years, spent in a tropical climate, our lamented Brother, Dr. Boaz, enjoyed vigorous health, and it was not until three or four years before he left India that his constitution became seriously impaired. Upon arriving in England in January, 1859, his emaciated frame bore evident marks of the ravages of disease; but he so far rallied, under the influence of his native air, as to be able to render valuable service to the Society by continuing to plead with his accustomed energy the cause of Missions in different parts of the country. While visiting Bradford in this service, so recently as the 10th ult., he was attacked with the fatal hemorrhage which, within forty hours, exhausted life. He reached home on the evening of Friday, and on Saturday about midnight breathed his last.

On the retrospect of his labours, it is to be observed that, although not strictly a Missionary to the heathen, few men have done more, directly

and indirectly, to advance the cause of Missions than our departed Brother. Having proceeded to Calcutta in the year 1834, he was, after no long interval, appointed the pastor of the English church and congregation assembling at Union Chapel in that city; and the connection thus happily formed continued until failing health compelled our Brother to return to England. The Church over which Dr. B. presided was pre-eminently a *Missionary Church*, and, under his influence, the devoted friends with whom he acted manifested, by their unwearied efforts and the liberality of their contributions, the deep interest which they felt in the spread of the Redeemer's kingdom. But it was not only as the pastor of Union Chapel that Dr. Boaz identified himself with the Society's interests. In the Committee Meetings of the Missionary Brethren, in the formation and maintenance of the Educational Institution at Bhowanipore, in aiding the circulation of the Word of God, and of religious books and tracts, and in numerous other acts of benevolence, Dr. Boaz uniformly took a prominent and active part, and, by his colleagues in the Mission, who were best able to appreciate his character and services, our departed Brother was held in the highest esteem and affection.

At the first Meeting of the Board of Directors which occurred after receiving the intelligence of Dr. B.'s death, they recorded their sense of the loss sustained by themselves and the Society in the following Resolutions, viz. :—

That the Directors have received the announcement of the sudden decease of their respected and valued friend, the Rev. Thomas Boaz, LL.D., with feelings of deep and affectionate sorrow. With mournful gratification they record his varied and useful labours in the city of Calcutta for a period of twenty-four years, as the Pastor of the Church in Union Chapel, and in unceasing efforts to promote the cause of Christian Missions in connection with the operations of the London Missionary Society. They record their humble gratitude to God for His mercy vouchsafed to His departed servant, by which he was enabled to exercise his ministry with fidelity and success, and to sustain the truths which he preached by a holy and consistent character; and they cherish the assurance that, through the grace and merit of his Saviour, though suddenly called from earth, he has been admitted to the full enjoyment of celestial life and glory.

That the Directors beg to express to Mrs. Boaz their sincere Christian sympathy under this solemn and unexpected visitation of Divine Providence, and most earnestly and devoutly desire that she may be sustained under her heavy bereavement by the faithful promises of the Gospel and the consolations of the Holy Spirit.

That the Rev. Dr. Tidman, and the Rev. Ebenezer Prout, Secretaries of the Society, with Messrs. W. and S. Hill, the former colleagues of the deceased in Calcutta, be requested to attend the funeral as its representatives.

The remains of our departed friend and Brother were interred in Abney Park Cemetery on Thursday the 17th ult., on which occasion the Rev. George Gogerly, his former fellow-labourer in Calcutta, conducted the service.

HIBERNIAN AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

SINCE the year 1842, the Society has been favoured with the services of the Rev. JOHN HANDS, as Secretary to its Hibernian Auxiliary; but the infirmities incident to his advanced age have constrained him repeatedly to request the Directors to sanction his retirement from this post of labour. Reluctant as they were to lose the co-operation of their venerable friend, the Directors could not refuse to accept his resignation. They cannot, however, make this public announcement, without recording their high estimate of the Christian character and valuable labours of Mr. Hands, who for more than half a century has faithfully served the Society, first as a Missionary in India, and subsequently as its representative in Ireland.

The Directors are happy to add that, at their invitation, and with the cordial concurrence of the Committee of the Hibernian Auxiliary, the Rev. ALEXANDER KING has undertaken the office vacated by Mr. Hands. The Directors earnestly hope that their esteemed Brother may enjoy the co-operation of the friends of Missions in Ireland, and, with the Divine blessing, may be instrumental in greatly promoting the interests of the Society in that country.

All communications relative to the business of the Society should be addressed to the Rev. A. KING, METROPOLITAN HALL, DUBLIN.

RETIREMENT FROM MISSIONARY LABOUR.

THE Rev. John Abbs having been compelled, through the failure of Mrs. A.'s health from the influence of a tropical climate, to retire from the Mission field, has accepted the invitation of the Independent Church and Congregation at Kirby Moorside, in the North Riding of Yorkshire. For more than twenty years our friends have laboured with fidelity and diligence at Pareychaley, a Missionary Station in Travancore, and they leave there many living monuments of the power of Divine grace in those who have been turned from dumb idols to serve the living and true God. Mr. Abbs carries with him to his new sphere of ministry the respect and esteem of the Directors, and they earnestly hope that he may be favoured with many tokens of the Divine approbation on his future labours.

Mr. Abbs is succeeded at Pareychaley by the Rev. Samuel Mateer, who will feel truly thankful for a continuance of the kind support heretofore rendered, through Mr. and Mrs. Abbs, by many friends, towards the support of the Mission at that Station.

ARRIVAL.

The Rev. James Milne, from First Hill, Jamaica, per "Speedwell," September 24th.

DEPARTURE OF MISSIONARIES.

The Rev. A. Corbold, and Mrs. Corbold, for Madras; Rev. J. B. Coles, Mrs. Coles, and daughter, accompanied by Miss Cross, for Bellary; Mrs. Johnston, and two daughters, for Nundial; embarked in the "Trafalgar," at Gravesend, Oct. 2nd.

MISSIONARY CONTRIBUTIONS.

From 17th September to 16th October, 1861, inclusive.

Mr. B. Wills, per Mr. Biggs 1 1 0 Rev. S. Minton 0 10 0 Legacy of late P. Green, Esq., per D. and M. Green, Esqs. 100 0 0 The Society for Promoting Fe- male Education in the East, for Miss Buchanan, Peelton 17 16 8 Ditto, for Mrs. Mullens, Calcutta 53 0 0 Per Rev. Dr. Barth, for his Church History in the Samoan language 25 0 0	Hanover Chapel, Peckham. Juvenile Auxiliary, per Miss Mayhew 0 12 0 Hare Court Chapel, Canon- bury. Milton Road Sunday School, towards the Support of two Children at Bangalore 4 5 0 Haverstock Hill. Juvenile Auxiliary, for the Native Girl, Harriett Nunn 3 0 0 Holloway Congregational Church. Auxiliary Society, per D. McNiel, Esq. 32 6 6 Marlborough Chapel, Kent Road. Auxiliary, per Mr. Jeffery 11 13 2 Peckham Eye Chapel. Sunday School, per Mr. Smithers 1 1 6 St. John's Wood Chapel. Miss Barnett's Class, for the Native Girl, Annie Headland, half year 1 10 0 Surrey Chapel. Auxiliary Society, per E. Howard, Esq. 13 0 0 Walthamstow. Miss Barclay, for Mr. Brockway, Peelton 10 0 0 Westminster Chapel. Collected by Mrs. Dennis, for a Boy in the Rev. J. J. Dennis's School, Nagercoil. Miss Minter 0 5 0 Miss Bowler 0 4 0 Miss Cook 0 5 0 Mr. and Mrs. G. Dennis 1 0 0 Mr. Elgar 0 4 6 Mr. and Mrs. Den- nis, sen. 1 0 2 Small Sums 0 1 4 37.	Robert Street, New Cut. School 0 8 6 BEDFORDSHIRE. Bedford. Bunyan Meeting. Ladies, by Miss Humphrey, for Mrs. Porter's School, Cuddaph 2 0 0 BUCKINGHAMSHIRE. South Auxiliary, per Mr. W. Butler. High Wycombe. On account 11 9 9 Great Marlow. Rev. T. Styles. Contributions 5 10 0 Beaconsfield. Rev. D. Mossop. Missionary Sermons 9 0 0 Ditto, Meeting 4 6 0 Boxes. Mrs. Owen 2 11 0 Ellen Mossop 1 9 4 M. Lake 0 10 0 Miss Hatch 0 3 11 18l. 6s. 5d. 35 6 0 CUMBERLAND. Auxiliary Society, per W. Wilson, Esq. Alston. Public Meeting 2 16 1 Collections 4 0 9 Sabbath Scholars and Teachers 2 18 9 Collected by Ladies 3 2 6 Collection at Garri- gill 0 12 11 Exs. 6s.; 18l. 5s. 12 0 0 Cockermouth. Juvenile Society. Collected by— Master E. B. Banks 1 8 2 Misses Dora and Elizth. Brown 1 2 0	Miss S. A. Hodgson 4 6 1 Miss A. E. Huddart 1 2 2 Miss S. Irwin 0 10 0 Miss Mary Ivison 0 12 2 Missionary Sermon 6 0 8 Ditto, Meeting 4 12 6 Bank Interest 0 1 10 Exs. 5s.; 19l. 10s. 11d. 10 0 0 Workington. Annual Sermons ... 3 11 6 Public Meeting 1 4 1 Sunday Scholars ... 0 5 3 Ann Hetherington's Box 0 5 2 Subscriptions. Mrs. Westray 1 1 0 Mrs. Bell 0 6 0 Mrs. Mordy 1 7 0 Miss Smith 0 10 6 Miss Sanderson 0 6 0 A Friend 0 2 6 Exs. 3s.; 8l. 11s. 41 7 7 Aspatia. Rev. G. T. Wallace. Collection 8 4 6 Boxes. Miss Black 0 3 8 Miss Sharp 0 7 0 Exs. 4s.; 8l. 11s. 2d. 10 0 0 DERBYSHIRE. Charleworth. Per Mr. M. Cooper. Collections 4 3 10 Juvenile Meeting ... 0 18 6 Ditto, at Simondley 1 2 7 Missionary Boxes. Miss Mary Moss ... 1 8 4 Miss Mary Cooper ... 0 2 0 Mr. W. Hopkinson, ... 0 10 3 W. Beard 0 1 8 Geo. Higginbotham 0 11 1 John Neale 0 4 6 Josiah Booth 0 7 4 James Smith 0 2 3 Joseph Nuttal 0 5 6 Joseph Jackson 0 1 0 A Friend 0 4 1 Henry Smith 0 6 1 Exs. 18s. 5d.; 8l. 10 0 0 Matlock, Bath. Rev. W. Tiler. Collections 5 70 0 Public Meeting 1 11 6
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Subscriptions.		Wetheridge.		Collected by Miss Emily Jones.		Mrs. J. F. Wheeler.	
Rev. W. Tiler	5 0 0	Rev. J. Smith.		Mr. Jones	0 12 0	Mrs. Carter	0 2 6
Mrs. Rule	2 0 0	Public Collection	1 5 1	Mrs. Jones	0 12 0	Mrs. J. Colenutt	0 5 0
Mr. Chadwick	1 1 0	Missionary Boxes	0 11 1	Miss E. Jones	0 6 0	Subscriptions	0 5 0
Mr. Wheatcroft	1 0 0	12. 18s. 2d.		Miss Isabella Jones	0 6 0	Mr. S. W. Comden,	
Miss Burton	1 0 0			Missionary Box	0 6 0	Boys' S. School ...	3 16 0
Mrs. Boden	0 10 0					For Relief of the	
Miss Rule	0 10 0					Sufferers through	
A Friend	0 10 0					Famine in India...	18 10 0
Mrs. Broadfoot	0 5 0					Widows & Orphans	4 0 0
Miss Smith	0 5 0					Exs. 23s.; 912, 11s. 8d.	
Mrs. Stone	0 4 4						
Mr. Toplis	0 4 4						
A Friend	0 0 6						
Sunday School Classes.		DORSETSHIRE.		Miss Joblin's Class.		HUNTINGDONSHIRE.	
Mr. John Boden ...	0 14 7			Miss Sivile	0 11 0	Society in aid of Missions.	
Miss Skidmore	0 10 6			Miss Keet	0 1 5	T. Coote, Esq., Treasurer.	
Mrs. Tiler	0 10 0			Miss Griet	0 3 5		
Miss Stone	0 9 2			Miss Steward	0 0 7		
Miss Brocklehurst ..	0 7 6			Miss C. Jolliffe	0 1 2		
Mr. Joseph Boden ..	0 7 0			Miss A. Caws	0 1 7		
Miss M. Toft	0 3 0			Miss Ellen Brooks ..	0 2 4		
Miss H. Taylor	0 2 0			Miss Moore	1 0 0		
Boxes.							
Mrs. Broadfoot	1 8 0						
Miss H. Woods	0 11 2						
Mr. Geo. Boden	0 8 2						
Mr. John Boden	0 6 6						
Miss Brocklehurst ..	0 5 5						
Miss Emma Boden ..	0 4 7						
Miss Eliza Francis ..	0 4 1						
Miss Fanny Boden ..	0 3 5						
Lydia Pearson	0 1 7						
Mr. Dakin	0 0 6						
Miss M. Toplis	0 2 1						
Other Sums	0 9 1						
	27l.						
Matlock Green.							
Rev. S. Dyll.							
Public Offerings	4 7 8						
Sunday School Mis-							
sionary Boxes	3 14 3						
Collected by Miss							
Dyll	1 6 3						
Miss Goodwin	1 0 0						
Mrs. Thos. Stevens ..	1 0 0						
Master J. S. Stevens,							
Box	1 1 6						
Mrs. Blackwell	0 5 0						
Miss Beresford	0 5 0						
Mrs. Alsop	0 2 6						
Exs. 6s.; 12l. 15s. 9d.							
DEVONSHIRE.							
Bideford.							
Per Mr. W. Cawthron.							
Sermons and Public							
Meeting	10 9 5						
Northam	0 10 0						
16l. 18s. 5d.							
Exeter.							
Castle Street.							
Rev. D. Hewitt.							
Collections	33 4 0						
Point in View.							
Rev. J. F. Guenett.							
Collection	1 6 0						
Missionary Box	1 10 0						
W. H. Peters, Esq.,							
Harefield House,							
Lypstone	1 0 0						
3l. 16s.							
Collections by Rev. C. Hardie.							
Sidbury.							
Rev. J. Hurst.							
Public Collection	0 17 8						
Miss Thomson's							
Missionary Box	0 2 6						
Miss Tym's ditto	0 8 8						
1l. 8s. 10d.							
Topsham.							
Public Collection	2 15 0						

By Rev. H. J. Bevis.

H. Stuart, Esq.	5	0	0
Miss Drayson	5	0	0
Public Meeting	3	9	4
Missionary Sermons	12	12	7

Juvenile Society.

Mr. Fells, for Missionary Ship	6	14	0
For Native Teacher	10	0	0
Collected by Mr. G. M. Hinds & Miss Chapman, from Sunday School Boys and Girls	3	5	6
Mrs. Langstaff's Legacy	338	11	2
Exs. 18s.; 411l. 11s.			

Tunbridge Wells.

Auxiliary, per Mrs. J. Wilson.			
Michaelmas Collections, including 52. 15s. for Native Teacher	15	15	7

LANCASHIRE.

A Septuagenarian, in lieu of a Legacy	1000	0	0
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East Auxiliary Society, per S. Fletcher, Esq., on account

	216	9	6
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Manchester.

Grosvenor Street Youth's Auxiliary, per Mr. W. Armistage	35	0	0
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Bowdon.

Per Mr. J. Thompson	5	2	0
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Ormskirk.

Per Mr. W. H. Garside.			
Collected by—			
Robert Lea	0	4	8
Alfred Bentham	0	5	0
Alice Baxendale	0	3	1
Voted by the Church	3	7	3
42l.			

Per Mr. B. Boothroyd.

Southport, On account	106	14	5
Churchtown. Collections	2	10	0
100l. 4s. 5d.			

LINCOLNSHIRE.

Louth.			
Rev. W. Herbert.			
C. G. Smith, Esq., Treas.			
Collected by Mrs. Marshall and Miss J. Gray.			
J. G. Hilyard, Esq.	1	1	0
W. G. Allison, Esq.	1	0	0
W. Dunn, Esq.	0	10	0
Mrs. Lucas	0	10	0
J. Larder, Esq.	0	10	0
F. Goe, Esq.	0	10	0
Small Sums	7	1	9
Mrs. Marshall, for Native Girl, Elcanor Marshall, in Mrs. Sewell's School, Bangalore	3	0	0

Mrs. Colbridge and Miss Forman.

Mrs. Bourne	1	0	0
J. B. Sharpley, Esq.	0	10	0
C. E. Lucas, Esq.	0	10	0
Sums under 10s.	4	4	0

Misses Gray and Potter.

Mrs. Allenby	1	0	0
Miss Gray	0	10	0
Sums under 10s.	1	6	0
Mrs. Gray and Miss Smith.			
Joseph Johnson, Esq.	1	0	0
C. G. Smith, Esq.	1	0	0
Mr. Maltby	0	10	0
Sums under 10s.	3	7	4

Boxes and Cards.

Miss Forman	2	11	6
Miss Gelsthorpe	1	1	0
Miss Flowers	0	12	0
Miss Smith	1	6	0
Mr. Burdett	0	6	8
Mr. J. Colbridge	1	0	4
Mr. F. Gray	0	13	4
Miss Gray & Pupils	5	1	0
Missionary Basket	10	10	0
Cannon Street Sunday School	1	15	0
Fotherby School	1	3	3
Missionary Sermons	10	5	10
Public Meeting	2	15	4
Missionary Breakfast			
fast	6	0	6
Communion Service	2	3	0
Exs. 65s. 6d.; 90l. 13s. 4d.			

NORFOLK.

Creake.			
Collection	0	17	1
Boxes.			
Miss Hall	0	8	3
Mrs. Wright	0	2	0
Miss Goshawk	0	5	1
Miss Hargreaves	0	4	6
Exs. 7s. 2d.; 1l. 10l. 3d.			

Norwich. Miss C. L. Brightwell, for the Children of the late Mr. Helmore.

	5	0	0
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Thetford.

Independent Chapel, per Mr. W. H. Harris	3	10	0
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Yarmouth.

Per Mr. S. C. Burton.			
King Street Chapel.	6	19	1
Gaul Street Chapel.	4	2	6
Juvenile Meeting	2	12	9
Public ditto	4	10	8
Exs. 22s.; 17l. 3s.			
Mr. Garson Blake	0	10	0
Lovewell Blake	0	5	0
James Blake	0	5	0
Missionary Box	0	4	0
For Indian Famine Fund	0	10	0
12. 14s.			

NORTHUMBERLAND.

Alnwick.			
Clayport United Presbyterian Church	3	0	0

North Shields.

Per Mrs. Pow.			
Sermons and Public Meeting	20	12	4
Juvenile Auxiliary, Collected by Misses Ogilvie & Hunter's Young Ladies	6	7	9

Missionary Boxes.

Miss Emily Had-daway	0	13	2
Miss Oxley	0	3	3
Exs. 31s. 6d.; 35l. 10s.			

NOTTINGHAMSHIRE.

Nottingham.			
Legacy of late Mr. John Clifford, per Messrs. Clifford & Martin, less duty	90	0	0

OXFORDSHIRE.

Oxford.			
Rev. D. Martin.			
M. Underhill, Esq., Treas.			
Subscriptions.			
A Friend, per Mr. Wheeler	1	0	0
Mr. Blackwell	1	0	0
Mr. Chillingworth	1	0	0
Rev. D. Martin	1	1	0
Miss Braine	0	10	0
Mrs. Cavell	2	2	0
M. Underhill, Esq.	3	2	0
A Friend	5	0	0
Mr. Thornton	0	10	0
Mrs. Alden	0	10	0
Mr. Oliver	1	1	0
Mr. Wheeler	0	10	0
Mrs. Beaumont	0	10	0
Mrs. Fiske	1	1	0
Mr. Booth	6	10	6
Mr. Booth	1	0	0
Mr. Henry Underhill	1	0	0
Mrs. Gregory	1	0	0
James Pike, Esq.	1	1	0
Mr. Thomas Jones	1	0	0

Boxes.

Mr. Bennett	0	14	9
Mrs. Martin	0	4	0
Mrs. Francis	0	3	0
Miss Branscome	0	8	7
Master H. Underhill	0	5	0
Collections	15	2	0
Juvenile Association.			
Collected by—			
Oliver Martin	2	4	1
Marian Martin	5	1	4
Grace Martin	3	4	4
Blanche Martin	0	10	8
Emily Pointer	1	3	2
John Thornton	0	14	6
A Friend	0	7	9
Mary Hicks	1	2	8
Elizabeth Castell	0	5	2
Ann & Charles Harris	0	14	2
George Harris	0	3	9
Mary Ann Bannister	1	4	4
Charity Holloway	0	2	3
Mary Hills	0	3	0
William Austey	0	5	6
John Smetton Booth	2	10	3
Martha Saunders	0	5	10
Maria Leonard	0	4	6
Sarah Elizth. Booth	1	14	0
Small Sums	0	6	1
Mr. Thornton's Class	0	5	5
Mrs. Birchell's Class	0	11	4
Collection after Juvenile Missionary Meeting	2	13	6
60l. 8s. 5d.			

SHROPSHIRE.

Ludlow.			
Rev. R. G. Soper.			
Subscriptions and Donations	7	5	0
Missionary Boxes	3	11	1
Public Meeting	4	2	0
Exs. 12s. 6d.; 18l. 16s. 5d.			

SOMERSETSHIRE.

Wiveliscombe. Legacy of late Mrs. Ann Roals, per Mr. E. Lansdowne	308	17	1
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STAFFORDSHIRE.

Bilston.			
Per Mr. J. Fellows.			
Boxes.			
J. Calley	0	2	6
Friend	0	2	6
Friend	1	10	0
Mr. G. Lidington	1	8	0
Sunday School	2	15	1
Missionary Sermons	5	11	1
11l. 9s. 2d.			

Brewood and Wheaton Aston.

Rev. B. Way.			
Boxes.			
Mrs. Penson	0	12	3
Master Done	0	1	9
Mrs. Cooper	0	2	5
Sunday School	0	2	8
Collection	2	13	9
Mrs. Barker	1	0	0
Miss Fernie, Collected	0	3	6
Exs. 10s. 3d.; 4l. 15s. 1d.			

Cannock and Brownhills.

Rev. D. Griffiths.			
Brownhills' Monthly Collection	1	1	4
Brownhills' Public Collection	3	8	10
Mrs. Birch	1	0	0
Boxes.			
Miss M. A. Tolefree	1	15	0
Mrs. Griffiths	1	16	6
Cannock Sunday School	0	16	0
Exs. 21s. 6d.; 8l. 15s. 4d.			

Stafford.

Rev. T. S. Chalmers (A.)	1	1	0
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Wolverhampton.

Queen Street Chapel, per S. Dickinson, Esq., on account	63	10	0
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SURREY.

Stroud Green, Croydon.			
Legacy of late Mrs. Bowden, payable upon the death of Miss Humphrey, less duty	90	0	0
R. C. Bowden, Esq., in compliance with the request of the late Miss Humphrey	200	0	0

SUSSEX.

Hastings.			
Legacy of late Mr. A. Kennett, per Mr. G. Meadows	12	10	0

WARWICKSHIRE.

Birmingham District, per W. Beaumont, Esq.			
Public Meeting	22	7	11

Late Rear Admiral Morrison	1 1 0	Miss Pearson	0 2 0	Collected by Miss Burton.		Boys' School.	
		Mr. Pemble	1 0 0	Miss Burton	1 1 0	Weekly Contributions	0 17 8
		Mr. & Mrs. W. Perkins	1 5 0	Mr. J. Burgess	0 6 0	Collection	3 11 6
Carr's Lane Meeting.		Mr. G. Phillips	0 2 0	Mr. Geo. Wright	0 5 2	287. 19s. 2d.	
Rev. R. W. Dale, M.A.		Mr. W. Phillips	0 12 6	Mr. W. Churley	0 10 0		
		Miss Phipson	1 0 0	Mr. C. Corfield	0 10 0		
W. Beaumont, Treasurer.		Miss E. T. Phipson	1 5 0	Mr. B. Corfield, Rio	0 10 0		
		Mrs. Porter	0 5 0	Mrs. Kershaw	0 5 0	Lozell's Chapel.	
Mr. J. C. Abbott	0 10 0	Mrs. Porteus	0 4 0	Mr. R. Langebar	2 2 6	Rev. J. T. Fearnton.	
Mr. Abel	0 5 0	Mrs. Ramsey	0 1 0	Mr. W. Pigott	0 10 0		
Miss Ashford	0 4 0	Mr. Ratherham	0 2 0	Mrs. Ordise	0 6 0	Collections	14 7 9
Mr. Averill	0 15 0	Mr. Reynolds	0 10 0	Mrs. Hurdman	0 5 0	The Misses Rogers'	
Mr. T. Avery	5 0 0	Mrs. Richards	1 2 0			Subscriptions	2 2 0
Mrs. Avery	10 0 0	Mr. Rose	0 5 0	Collected by Miss Petford.		Pupils' ditto	1 8 6
Mr. Austin	0 3 0	Mrs. Rubery	3 0 0	Mr. E. Phipson	4 0 0	Mrs. Satchel	0 10 0
Rev. T. R. Barker	2 2 0	Mr. John Rubery	2 10 0	Mrs. E. Phipson	1 0 0	Mrs. Butler	1 1 0
Mrs. Barker	0 7 0	Mr. Selby	0 7 6	Mr. J. Warden	3 0 0	Mr. Robinson	2 0 0
Mr. Beaumont	10 10 0	Mr. Alfred Sharpe	0 4 6	Mrs. Warden	1 0 0	Mrs. Robinson	0 10 0
Mr. Barnett	5 5 0	Mr. Wm. Sharpe	0 8 0	Mrs. F. Rayner, 2 yrs.	2 2 0	A Freewill Offering	5 0 0
Mr. T. Beckett	0 4 0	Mr. Short	1 10 0	Mrs. Ellary	1 10 0	Mr. and Mrs. M.	5 0 0
Mr. Beddoes	0 3 0	Mrs. Sims	0 4 3	Mrs. Petford	1 0 0		
Mr. Berry	1 0 0	Mr. Smith	0 10 0	Mrs. Syson	0 10 0		
Mr. Best	0 10 0	Mr. Matthew Smith	0 10 0	Miss Petford	0 4 4		
Mr. Bindley	1 5 0	Mr. John Smith	2 2 0			Missionary Boxes.	
Mr. W. Brown	0 4 0	Mr. Stephenson	0 2 0	Collected by Miss Taylor.		Miss Birk's Family	0 10 2
Mr. J. Brown	0 2 0	Mr. Stiff	0 6 0	Miss Buckton	1 0 0	Miss Giles	0 7 6
Mrs. Brookes	0 6 0	Mr. Suffield	1 10 0	Mrs. Charlton	0 10 0	Mr. Davison	0 5 5
Miss Brookes	0 4 4	Mr. Benjamin Taylor	5 0 0	Mrs. Caldwell	0 6 0	School Boxes	7 18 5
Mr. & Mrs. Bull	0 10 0	Mr. John Taylor	0 7 0	Mrs. Evison	0 3 0	Collected by Miss E.	
Mr. Callaway	0 4 0	Mr. Wm. Taylor	0 4 0	Friend	0 10 0	Rogers	1 1 0
Mrs. D. Carr	0 2 6	Mr. C. Truman	0 5 0	Mrs. F. Keep	0 5 0	Ditto, Miss Greener	1 17 0
Mr. E. Castle	0 5 0	Mr. G. Thompson	0 8 6	Mr. F. Keep	1 0 0	A Friend	0 5 0
Mr. Chandler	0 1 0	Mr. H. Thompson	0 4 0	Mr. Lodge	1 0 0	412. 3s. 9d.	
Mrs. Clarke	0 4 4	Miss Watson	10 0 0	Mr. Maschwitz	0 5 0	Bordesley Street	
Mrs. Ann Clarke	0 1 0	Mr. J. Watson	0 2 6	Mr. R. Payne	0 8 0	Chapel	10 0 0
Mr. Clarkson	0 15 0	Mrs. Williams	1 0 0	Mr. Sermon	0 10 0		
Mr. Clayton	0 7 0	Ann Williams	0 5 0	Mr. R. H. Taylor	0 10 6	Palmer Street Chapel.	
Mr. Clewley	0 1 0	Miss Wilson	1 0 0	Mr. Bird	2 0 0	Rev. E. Derrington.	
Mrs. Clive	0 6 0	Miss Wood	0 4 0	Mr. A. Payne	0 0 0		
Mr. Cole	0 10 0	Miss Wrighton	0 14 0	Miss Johnson	1 0 0		
Miss E. A. Coombs	0 4 6	Hannah Wrighton	0 6 0			Missionary Boxes.	
Miss C. L. Coombs	0 4 6	Ann Wrighton	0 6 0	Mrs. F. Keep	0 15 0	Girls' School	0 14 4
Mr. Curtis	0 1 0	Ann Wrighton	0 6 0	Miss Beighton	0 7 2	Sunday School Girls	1 5 2
Rev. R. W. Dale	2 12 6	Ann Wrighton	0 6 0	Master Granger	1 10 4	Ditto, Boys	1 10 9
Mr. A. Davidson	1 1 0	Ann Wrighton	0 6 0	Mrs. Phipson's Nur-	0 6 7	Miss Astley's Box	0 8 6
Miss Day	0 5 3	Ann Wrighton	0 6 0	ser	0 8 4	Sundries	0 4 11
Mrs. Dones	0 6 0	Ann Wrighton	0 6 0	Mr. J. B. Williams	1 5 0	Sermons	4 0 0
Mr. Downes	0 4 0	Ann Wrighton	0 6 0	Missionary Sermons	50 1 0	82. 3s. 8d.	
Mr. Wm. Edwards	0 15 0	Ann Wrighton	0 6 0	Mrs. W. Rayner (A.)	1 1 0	Saltley Chapel, in-	
Mr. Farmer	0 6 0	Ann Wrighton	0 6 0	Sunday Schools	2 18 0	cluding 12s. 1d.	
Mr. Franklin	0 6 3	Ann Wrighton	0 6 0	1024. 4s. 3d.		Sunday	
Mr. Forgham	0 5 3	Ann Wrighton	0 6 0			Schools	6 5 4
Mrs. Forgham	0 2 0	Ann Wrighton	0 6 0				
Mrs. T. Gammon	0 12 6	Ann Wrighton	0 6 0				
Mrs. E. Gammon	0 2 0	Ann Wrighton	0 6 0				
Mr. Gent	0 2 0	Ann Wrighton	0 6 0				
Mr. John Gittins	0 2 0	Ann Wrighton	0 6 0				
Mr. Gosling	0 10 0	Ann Wrighton	0 6 0				
Mr. John Graham	10 0 0	Ann Wrighton	0 6 0				
Mr. Thomas Graham	1 10 0	Ann Wrighton	0 6 0				
Mrs. Green	1 0 0	Ann Wrighton	0 6 0				
Mr. T. Green	0 10 0	Ann Wrighton	0 6 0				
Mr. Greenacre	0 2 6	Ann Wrighton	0 6 0				
Mrs. Griffiths	0 5 0	Ann Wrighton	0 6 0				
Mr. Harvey	0 2 0	Ann Wrighton	0 6 0				
Mr. Harris	0 6 0	Ann Wrighton	0 6 0				
Mr. Hawkes	0 10 0	Ann Wrighton	0 6 0				
Miss Heigham	0 3 0	Ann Wrighton	0 6 0				
Mr. D. Hickling	0 1 0	Ann Wrighton	0 6 0				
Mr. Hindmarsh	0 15 0	Ann Wrighton	0 6 0				
Mr. & Mrs. Hinton	0 12 0	Ann Wrighton	0 6 0				
Mr. Holden	0 2 0	Ann Wrighton	0 6 0				
Mr. Hollingsworth	2 2 0	Ann Wrighton	0 6 0				
Mr. Holroyd	0 6 0	Ann Wrighton	0 6 0				
Mr. Howell	0 6 0	Ann Wrighton	0 6 0				
Hudson & Son	1 18 0	Ann Wrighton	0 6 0				
Mrs. B. Hudson, jun.	0 5 0	Ann Wrighton	0 6 0				
Mrs. J. C. Hunter	1 0 0	Ann Wrighton	0 6 0				
Mr. Husband	0 15 0	Ann Wrighton	0 6 0				
Miss James	1 5 0	Ann Wrighton	0 6 0				
Mr. T. S. James	0 15 0	Ann Wrighton	0 6 0				
Mr. W. F. James	1 0 0	Ann Wrighton	0 6 0				
Mr. H. F. James	1 0 0	Ann Wrighton	0 6 0				
Mrs. Joseph James	1 5 0	Ann Wrighton	0 6 0				
Mr. Jeff	0 10 0	Ann Wrighton	0 6 0				
Mr. George Jenkins	0 1 0	Ann Wrighton	0 6 0				
Mrs. Johnson	0 2 2	Ann Wrighton	0 6 0				
Mr. Kenworthy	1 0 0	Ann Wrighton	0 6 0				
L.	0 2 6	Ann Wrighton	0 6 0				
Mr. Lake	0 5 0	Ann Wrighton	0 6 0				
Mr. John Lord	0 5 0	Ann Wrighton	0 6 0				
Miss H. Lucas	0 5 0	Ann Wrighton	0 6 0				
Mr. J. W. McCauley	5 15 0	Ann Wrighton	0 6 0				
Mr. E. Mander	1 0 0	Ann Wrighton	0 6 0				
Mr. C. Mann	2 0 0	Ann Wrighton	0 6 0				
Mr. Morris	1 1 0	Ann Wrighton	0 6 0				
Mr. D. Marshall	0 10 0	Ann Wrighton	0 6 0				
Miss Masters	0 6 0	Ann Wrighton	0 6 0				
Mrs. Newall	0 6 8	Ann Wrighton	0 6 0				
Mr. F. Newhall	0 2 0	Ann Wrighton	0 6 0				
Misses Pattison	1 0 0	Ann Wrighton	0 6 0				

Girls' School, Mrs. Buckle.....	2 9 6
Boys' ditto, Mr. Hill	2 3 0

Boxes.

W. Chubb	0 6 4
L. Cooper	0 1 4
Cooper	0 1 3
C. F. Leach	0 2 1
J. Cox	0 1 0
M. Cox	0 1 6
Maton S. Read	0 10 1
C. P. Chancellor	0 3 2
E. Day	0 4 3
W. Horder	0 8 11
Amy Creed	0 5 2
M. Wapshare	0 5 10
M. Coward	0 17 10
China, Mr. Hill	3 0 4
Exs. 52s.; 47l. 3s. 3d.	

WORCESTERSHIRE.

Auxiliary Society, E. Wall, Esq., Treasurer.

Bromsgrove.

Rev. J. Parsons.

Girls' Sabbath Schools.

Miss Bourne	0 1 2
Miss Halpenny	0 1 2
Miss Warren	0 2 2
Miss Carling	0 3 8
Miss Jones	0 7 0
Miss Witheford	0 6 0
Mrs. Pearce	0 6 9
Infant Class	0 5 2
Mrs. Amiss	1 2 0

Boys' School.

Master Perry	0 1 0
Master Crawford	0 2 2
Master B. Witheford	0 2 2
Master Sandford	0 2 10
Master Amiss	0 3 2
Master Langton	0 3 4
Master Taylor	0 5 0
Master James	0 7 0
Master Warner	0 10 2
Master Witheford	1 13 1
Superintendent of Schools	6 5 0
School Subscriptions for Missionary Ship	3 2 8
Superintendent of Schools, for ditto	3 2 8
Ruberry School	0 2 8

Missionary Boxes.

Mrs. Scrivens	0 2 1
H. Smith	0 2 2
Mrs. Warren	0 2 7
Mrs. Buckingham	0 2 3
Miss Harper	0 2 11
G. Parsons	0 4 0
Mr. E. Witheford	0 4 4
J. Weaver	0 5 4
Miss R. Parsons	0 7 0
Miss Witheford	0 8 6
Mrs. Shaw	0 9 4
B. Witheford, jun.	0 10 0
Mr. Witheford	0 10 0
Mrs. Maine	0 13 11
Master J. Amiss	0 15 0
Mr. Hughes	0 3 3
Wichbold Chapel	0 5 10
For China, by Misses Harper and Huxley	0 7 0
Edward Perkins, Esq., value of two Casks of Nails	2 2 0
Annual Collection, Jas. Banner, Esq.	1 0 0
Sacramental Collection for Widows and Orphans	1 10 0
Missionary Sermons	2 5 10
Public Meeting	2 13 11
Rubery Chapel	0 5 7
Exs. 27s.; 33l. 10s. 4d.	

Dudley.

Rev. D. K. Shoebottom.

Sacramental Collection for Orphan Fund	7 13 7
Collections after Missionary Sermons	22 10 7
Ditto, after Address to Sunday Schools	3 2 4
Ditto, after Public Meeting	4 17 3
Annual Subscriptions	10 0 3
Juvenile Missionary Society	16 11 5
Missionary Boxes	2 13 6
Ditto, at Sunday Schools	0 12 11
Subscriptions at Sunday Schools	10 6 11
Collected by Richard Pickernell, a Blind Man	1 0 0
For two Orphan Children at Mirzapore	6 0 0
Donation, by a Friend	4 0 0
Do, Mr. Josh. Hall	2 0 0
Do, Mr. Jno. Tandy	1 1 0
Subscription for Native Teacher, James Dawson, by J. Whitehouse, Esq.	10 0 0
Ditto, for Native Teacher, John Whitehouse, by Mrs. Whitehouse	10 0 0
Collected in Sunday School, for Missionary Ship	2 11 4
Exs. 56s.; 113l. 4s. 2d.	

North Malvern Chapel.

Rev. F. J. Perry.

Missionary Boxes.

Rev. P. C. Turner	2 3 3
Alfred Lewis	0 10 6
Harvey Chamberlain	0 2 1
Miss Fox	0 4 6
Miss Young	0 4 2
Miss Young	0 6 3
Henry Stead	0 3 0
Sunday School	1 5 1
Female Bible Class	0 12 7
Miss Bartlett	0 5 6

Annual Subscriptions.

Miss Coleman	0 10 0
Rev. P. C. Turner	1 0 0
Mr. T. Turner	1 0 0
Mr. W. Davies	0 4 4
Mr. G. Davies	0 4 6
Mr. Saunders	0 4 4
Mrs. McCann	0 4 3
Mrs. Hook	0 4 0
First Fruit Offerings, by two Tradesmen	1 6 0
Mrs. Blessett	0 4 0
Rev. Jno. Lumb	0 10 0
Miss Evans	0 1 0
Miss Bond	0 1 0
Mrs. Mason	0 10 0
Meeting	6 5 10
Count Wengreiskii	1 0 0
Collected at Great Malvern Chapel, Rev. Mr. Perkins	1 13 9
Ditto, at Malvern Link Chapel, Rev. Mr. Lucy	8 0 10
23l. 13s. 2d.	

Stourbridge.

Rev. J. Richards.

Rev. J. Richards	1 0 0
Mr. H. Richards	0 10 6
Mrs. Smith	0 2 8

Chapel Box	0 1 6
A Friend	5 0 0
Miss Rose	1 0 0
E. Northwood	1 5 0

Sunday Schools.

Girls	2 17 6
Boys	5 5 0
Collected after Sermons	6 5 0
Ditto, after Public Meeting	1 15 7
Exs. 13s. 6d.; 24l. 6s. 9d.	

Worcester.

Rev. J. Bartlett.

Sacramental Collection	7 2 0
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Subscriptions.

R. Padmore, Esq.	1 1 6
Edwd. Evans, Esq.	1 0 0
R. Gilham, Esq.	1 1 0
T. R. Hill, Esq.	1 1 0
D. Everett, Esq.	2 2 0
E. Wall, Esq.	1 0 0
Rev. Thos. Lloyd	1 0 0
G. Joseland, Esq.	1 1 0
Mrs. Taylor	0 10 6
Mrs. W. Hill	1 1 0
C. Martin	0 10 0
Miss Chilvers	0 6 0
For Mrs. Evans's School, Santhapooram, by T. E. Hill, Esq.	30 0 0
For Native Teacher, Richard Evans, by ditto	10 0 0
For Mrs. Lewis's School, Nagercoil, by ditto	10 0 0
For Native Teacher, C. Bickerton, Evans, by Mrs. E. Evans	8 0 0
For Native Schools in India, Miss Richards	1 2 0
Young People's Auxiliary Missionary Society, per G. Joseland, jun.	16 5 0
Home Sunday School, three-quarters of year	4 12 0
Ditto, for Missionary Ship	12 8 3
Missionary Boxes	7 13 4
Collected after Missionary Sermons	32 14 5
Proceeds of Missionary Tea Meeting	2 7 0
Collected at Lowesmore Chapel, Rev. H. Wardley	8 10 4
Box for Rev. J. Jones, Island of Mare, South Seas	1 0 0
163 8 10	

Less Expenses (part County)	7 8 4
155 0 6	
350 14 11	

Including 70l. 0s. 2d. previously acknowledged.

YORKSHIRE.

Leeds.

Auxiliary, S. Hick, Esq., Treasurer	
Ladies' Society, for promoting Female Education	
For the School under the care of Mrs. Corbold, (Madras)	14 0 0

Ditto under the care of Mrs. Gordon, (Vizagapatam)	10 0 0
Ditto under care of Mrs. Sherring, (Benares)	10 0 0
Day School, under care of Mrs. Jagannadham, (Chicacole)	3 10 0
For Zenana Schools, under care of Mrs. Mullens, (Calcutta)	6 10 0
44l.	
R. W. Hamilton, Esq., for the Native Teacher, Richard Winter Hamilton	15 0 0

Saddleworth.

Per J. H. Kershaw, Esq.

Delph	29 18 7
Upper Mill	29 13 10
Dobcross	1 8 2
Exs. 11s.; 42l. 3s. 7d.	

Scarborough.

Per Mr. R. Huie.

Collection, Bar Church and Mechanics' Hall	56 13 6
Ditto, Missionary Communion	8 3 9
Ditto Public Meeting	23 1 0
United Communion, Old Chapel	1 14 0
Gso. Rawson, Esq., for India	5 0 0
Mrs. Rawson's Bible Class for China	1 0 0
Miss Carter's Bible Class	0 10 0

Missionary Boxes.

Sunday School	1 3 5
Prayer Meetings	0 13 9
F. Dudley	0 7 1
Rev. R. Balamia's Children	0 8 0
Mrs. R. H. Tindall's ditto	0 7 9
Mr. Huie's ditto	0 8 4
Exs. 44s. 6d.; 94l. 11s. 1d.	

Wakefield Auxiliary.

J. Northorp, Esq., Treasurer	
Collected at Zion	13 13 4
Ditto at Salem	7 10 7
Prayer Meeting	8 14 7
Sermon at Zion	9 2 8
Ditto at Alverthorpe	0 12 7
39l. 12s. 9d.	

WALES.

Breconshire.

Troedyrhindalar	4 19 10
Beulah	2 6 4
Sundries	2 17 5
10l. 3s. 7d.	

Merionethshire.

Tanygrisiau.

Collection	1 4 3
Mr. W. Jones	0 2 6
Exs. 4d.; 1l. 6s. 5d.	

Tenby.

Tabernacle.

Rev. E. Griffiths.

Collections	4 3 0
Miss F. Allen	1 0 0

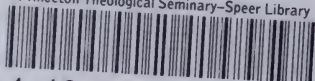
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Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Vile, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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Princeton Theological Seminary-Speer Library



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